

# New Thought.

VOL. XI.

MARCH, 1902.

No. 3.

## The Seekers.\*

BY WILLIAM WALKER ATKINSON.

"I laugh at the lore and the pride of man,  
At the sophist schools and the learned clan,  
For what are they all, in their high conceit,  
When man in the bush with God may meet?"

—Emerson.

MAN is trying to reason out now, as in the past, the secret of Life—the riddle of Existence. He seeks to know from whence he comes, whither he goes, and what is the object of his existence. He wants to know the *whyness* of things—what it all means. He is like the squirrel in the cage, which exhausts itself in traveling the long road of the wheel, only to find itself, at the end of its journey, just where it started. Or, worse still, like the newly-caged wild bird, he dashes against the bars of his prison, again and again, in his efforts to regain his freedom, until at last he lies weak and bleeding, a captive still.

It has ever been so, from the childhood of the race until the present time. Sages, seers, prophets and philosophers have endeavored to reason out the problem, but their labors have availed nothing, and the riddle remains unanswered. Man has traveled over and over the circular road of thought, only to discover that it has no beginning—no ending. He thinks that he has explained things, but he has merely given them names. All the scientific research, all the theological and metaphysical speculation, has failed even to explain the sprouting of the mustard seed. Life and Death is a mystery to the most brilliant man of this civilization, as it was to the ignorant creature of the stone age. Races, nations, civilizations, rise and fall; creeds are born, grow strong, weaken and die, but the secret remains a secret still.

The present day seems to have awakened the latent desire of man to see behind the veil. The pendulum

which carried so many thinkers to the materialistic extreme is beginning to swing in the opposite direction, and is causing a strange and wonderful revival of ancient creeds and philosophies. Those who have long since turned their backs upon the accepted creeds now find themselves in the company of those who still claim allegiance to the church, but who feel themselves cramped by the creeds fashioned for them by their fathers.

The leader of the New Thought, reaching the top of the mountain, often finds himself face-to-face with a scientific *savant* who has reached the same place by climbing up the other side of the hill. And the scientist and the New Thought man need not be surprised to find a leader of advanced religious thought claiming a foothold on the top of the same hill. But the trio, after they have congratulated themselves upon reaching the summit and ending their journey, look around them, and lo! their mountain is but a foothill, and far above them, towering higher and higher, rise range after range of the real mountains, the highest peaks being hidden among the clouds.

One has but to look around him to see how strenuous has grown the search for the answer to the riddle. New creeds, philosophies, cults and schools confront us at every turn. The past has been ransacked for its discarded philosophies, which have been renovated and trimmed anew for modern use. The dust has been brushed off many an old and almost forgotten creed, which is pushed to the front under a new name and with new trimmings. Plato is worked overtime to furnish the twentieth century creed promoters with material to be done over. The wildest dreams of the ancients are toned down a little, and boldly offered to the eager multitude as the long sought for solution of it all. Priests and teachers of all the religions of all lands are among us vying with the priests and priestesses of the new philosophies and creeds of our own land, and bidding for public favor. And these new home-made philosophies, how frightfully and wonderfully are they made. The old philosophies of Greece and Rome are skillfully dovetailed with the creeds of the Orient and the result

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is a thing differing from anything ever seen before by gods or men.

Brahmins, Buddhists, Confucians, Mahomedans and Sun Worshippers claim thousands of followers in our land, and Isis and Osiris will before long again be given a place and duly installed in the new Pantheon. Thor and Odin will doubtless be revamped, and the rites of the Druids revived. We are looking every day for the arrival on our shores of the advance agent of the Joss propaganda from the Celestial kingdom.

And the home product is, if possible, more fantastic and *bizarre* than the imported article. The wildest claims and statements are made with an air of authority, and are accepted as "gospel" by the adherents of the several sects. One does not know whether to sigh or weep as he watches some of the modern prophets and prophetesses strutting their little stage and cutting fantastic capers before high heaven, thus adding to the gayety of the nations. The demand for these things has been created, and nothing seems too highly spiced for the devotees of the latter day creeds.

And the followers of those strange prophets, what of them? Many of them are mere excitement hunters; others that class of people possessed of a consuming thirst for something new; some are honest seekers for the Truth; and others are those who have cut away from their old moorings and are drifting about, rudderless and without an anchor, at the mercy of any stray current which may sweep them along. There are thousands of people who never heard of the philosophies and creeds of the ancients, who are now dazzled by the revamped doctrines expounded by the modern prophets, and who, being impressed with the strangeness and novelty of the (to them) new truths, accept them as inspired and emanating from the ABSOLUTE. New gods have arisen and also new devils. The "Malicious Mental Magnetism" of the Christian Scientists is as much a devil to them as was the orthodox devil of one hundred years ago to our forefathers.

The new cults usually begin by performing cures by means of the power of the mind and other natural laws, which they attribute to the principles and teachings of their particular sects. Many of them now, however, frankly admit that they are past the healing stage, and look down upon the mere healing of disease as a thing too nearly allied to the detested "material" plane to be seriously considered. The time of the leaders is now principally occupied in announcing and elucidating wonderful, high, spiritual truths for the seekers, soaring away up in the clouds of transcendentalism, leaving their followers behind, gaping upwards like a crowd at a country balloon ascension.

Once upon a time there was a reformer who attended a public meeting, and took part in an exciting debate on an important question of the day. At last, heated, wearied and disgusted by the fruitless struggle, he left the hall and started for home. It was a beautiful, cold winter's night, and the heavens were studded with stars shining bright through the clear frosty atmosphere. Pausing for a moment in his rapid walk, he glanced upward. The stars were twinkling away merrily. They did not seem to be at all disturbed by what had been going on in the meeting. They appeared just the same as when, in years past, as a boy he had looked at them with wondering eyes. As he gazed, a peaceful calm came over him, and his worry, doubts and fears seemed very petty. At last one little star appeared to notice him, and he thought he could see it cast a good-natured glance downward, saying, in a cheerful voice, "Why so *hot*, little man?"

When we feel cast down, with doubt, torn with anxiety, weak from loss of faith, faint with fear, let us look aloft at the stars. When we see those distant points of light, knowing them to be centers of solar systems, knowing that beyond, beyond and beyond, are countless other suns and worlds, let us pluck up a little courage and realize that we are a part of a mighty Law, a stupendous plan. Let us know that the Power which called these things into life, and which is able to manage them, and even greater things, has us in charge and will not allow us to be destroyed. Let us know that we are but in the kindergarten stage of existence and that we shall go on and on and on, from plane to plane, ever onward and upward in the scale, until at last we shall be able to spell out the lines of the primer of Life, and learn the multiplication table of the Universe.

Let us in the meanwhile live on in trust and hope; one day at a time; living our own lives; doing our best work; getting the joy which comes from the simple, human life; lending a helping hand. Let us abolish Fear and Hate, and replace them with Courage, Confidence and Love. Let us look for Good rather than Evil. Let us know failure as merely a lesson in Success. Let us look upon Death as Birth. Let us do the best we can with this world, knowing that the next world will find us prepared for its task. Let us know that we are in Eternity right NOW. Let us know that God is not so far away as we have been taught, for is it not true that in Him "we live and move and have our being?"

Let us preserve our sense of humor—for it will guard us against many a fear, many a folly, many a delusion.



And, finally, let us keep out of the throng which is rushing wildly hither and thither, after leaders, prophets, sages, seers. Let us look within ourselves and see the little flame which burns steadily there. Let us know that we have within us the Light of the Spirit which naught can extinguish. And let us say with good old Newman:

"Lead, kindly Light, amid the encircling gloom

Lead thou me on.

The night is dark, and I am far from home;

Lead thou me on.

Keep thou my feet; I do not ask to see  
The distant scene; one step enough  
for me.

Lead thou me on."

### Braidism in the Treatment of Disease.\*

(Continued.)

From the Note-Book of James Braid.

[This series of extracts from James Braid's note-book was begun in the December number of this magazine, and will continue each month throughout the year. Mr. Braid's method was given in full in the December number.]

◀ CASE IX. "Mr. John Wright, Pendleton, 19 years of age. Congenital deaf mute. Was four years at the asylum under Mr. Vaughan. Never heard sound. On testing, could not discern the tick of a watch pressed against the ears, nor a musical box, unless when pressed against the ear, which was evidently feeling, and not hearing, as he evinced the same expressions when it was applied to the shoulder, chest, or back of the hand. After being treated for eight minutes, he could hear the music box held more than one inch from the left ear, but not at all with the right, if not pressed against it, which was, of course, only feeling. Certified as correct by the father of the patient.

(Signed) "John Wright.

"Manchester, 8th April, 1842."

"After writing the above statement, he was again tested, and could hear the box half an inch from the right ear.

(Signed) "John Wright."

The latter fact, of hearing better after being roused than at the very moment they are roused, occurs in cases generally. This patient attended daily for a short time, and made considerable progress in the power of hearing, but, like too many others, he had not patience to persevere, which his father,

who is a very respectable and intelligent man, wished him to do. Unfortunately, the deaf and dumb are not aware of the extent of their privation, or of the real advantage they would obtain by persevering, and their expectation, and that of their friends, in most cases seems to be, that the moment they have the power of hearing restored in some degree, they should, as a miracle, also be immediately inspired with the gift of tongues, and be able to speak and understand language without study, toil or trouble. This has been so well expressed by John Harrison Curtis, Esq., that I shall quote a paragraph from his pen on the subject:

"Kramer condemns the cases recorded as cures by Itard, Deleau, and others, because, when published, the patients had not acquired a facility of speech equal to that evinced by other people of the same age; forgetting, that when the deafness has been cured, the individual is placed precisely in the position of a child that has to acquire the faculty of speech, and not infrequently the power of thought while, at the same time, if he have approached the age of puberty, he has to contend with false impressions created by the erroneous perceptions which affected him while unable, from his infirmity, to impart his feelings and ideas to his fellow-creatures; in fact, he is placed in the same position in regard to hearing as Cheselden's patient was with respect to vision. The organ, when the cophosis is removed, requires to be carefully educated to perceive, understand, and distinguish the variety of sounds which will impinge upon the auditory nerve, a task requiring much time for its accomplishment. The cure of congenital deafness, consequently, may be effected, and yet rendered effete, for want of this necessary subsequent education."

After remarking that many cases of deaf dumbness arise from disease, and are only partially deaf, he added: "Many of these cases admit of amelioration, some of cure; and I hold, that wherever there is a chance only of doing good, it ought not to be neglected; it may certainly raise hopes which may be nullified hereafter, but not in the patient, who cannot comprehend the motives of the proceeding; nor would the friends be much annoyed thereat, if the surgeon has performed his duty properly, by showing that although there is a chance of success, it is, after all, only a chance." "It does not occasion a loss of valuable time, worthy to be put in competition with the prospect of restoring even one individual to the enjoyment of the society and converse of his fellows." "Many would be rendered (by proper treatment) useful members of society, who, under the present system, remain hopeless objects of com-

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miseration as long as they live." Mr. Curtis farther adds: "I perfectly agree with Dr. Williams, who says, a cure ought always to be attempted, and that at the earliest moment at which deafness is detected; and children so affected should mix with others not deaf, and no symbolical education should take place until all chances of cure are gone."

—Medical Gazette, 23d September, 1842.

These remarks are so judicious and important as to require no comment by way of enforcing them on an intelligent and candid reader.

The following case having been the cause of much controversy, I shall give it in detail. Before operating on the boy, in the presence of the gentleman who brought him to me, I asked the lad, in writing, if he ever heard, to which he returned answer (also in writing), "No." I then proceeded to operate on him, and the following is a report of his case from my note-book:

Case X. "James Shelmerdine. Mr. Barker's, 83 High Street, Manchester, aged fourteen years and a half, was born deaf and dumb, and educated at the Manchester Deaf and Dumb Asylum, and came out last June, in consequence of his age. January 4th, 1842, I subjected him to the Braids influence, by causing him to look at my glass rod, and in thirteen minutes aroused him by a clap of the hands, when he could hear the tick of my watch applied to the right ear, but only very slightly when applied to the left. Could hear me speak loudly, but could not tell what I said to him. This took place in presence of his master, who brought him to me, and now attests the correctness of the above. The boy has two other brothers, deaf and dumb.

(Signed) "Matthew Barker."

"5th January. Again subjected him to the operation. In twelve minutes he could hear my watch at nine inches from right ear, and at six from left."

"7th January. Called upon me, and could hear with the right ear at four and a half inches, and one inch from left ear. After being treated for ten minutes he could hear the watch at seven inches from right, and at four inches from left ear."

"11th January. After operation could hear six and a half inches with left, and seven and a half with right."

"20th. Could, after being roused, hear my watch at seven and a half inches from left ear, and at nine inches from right."

The boy was now tested by competent judges, and pronounced capable of imitating articulate sounds without seeing the motion of the lips. To render this the more certain, he was tried with a word requiring no motion of the lips and spoken near his ear, which he distinctly imitated. I now commenced to

teach him a few simple words, and he got on very well; and that he could do so very satisfactorily, I considered there was ample proof by what he accomplished at my lectures. There were some who could not believe he could have been born entirely deaf and dumb, when they heard how well he imitated articulate sounds when the motions of the lips were concealed. This was particularly and warmly disputed at a lecture I gave at Liverpool, on the 1st of April, 1842. The boy was asked, without my knowledge, by Mr. Rhind, head master of the Deaf and Dumb Institution of Liverpool, if he ever heard before being operated on by me, to which he answered, "No." Next day, in the presence of several friends, I again questioned him, in writing, as to his original condition, when he gave the following answers, which he certified by his signature as being correct. Fortunately, this document, by the merest accident (having been written on the back of a letter belonging to another gentleman) has been preserved, and I shall here transcribe it verbatim: "Could you ever hear before I operated on you?" "No." "How did the master of the school teach you to say papa, mamma?" "Few days." "How did he do it?" "Ba, be, bi, bo, bu." "Did the master ask you to watch the motions of his lips?" "Yes." "Did he try to teach you to speak by applying his mouth to your ear?" "No." "Did you ever say what you did to me before?" "No." "Did you ever read it, so far as you remember?" "No."

(Signed) "James Shelmerdine."

Hitherto the boy had only been taught single words. The last two questions refer to part of the "Lord's Prayer," in English, which I had been teaching him to speak by means of hearing; and although he speedily made a good attempt at repeating part of it, the effect was so different from that of the mode adopted at school, or that conveyed to his mind through the organ of sight, when reading it, as he must have been accustomed to do, that he did not know what it was I had been teaching him to speak. Could a stronger proof than this be adduced that the boy did not learn to speak by hearing before he was under my treatment?

I also, on the same day, taught this boy to repeat part of the Lord's Prayer, in Latin, to do away with all ground of cavil, as to what he might have learned at the Institution; and at my next lecture at Liverpool, the week after, he was heard to be able to repeat it when spoken to him in a moderate tone of voice, whilst the motions of the lips were concealed, and that taking the words in any order, so that there could be no ground of mistake as to his hearing what he repeated.



Various surmises having now got out, that this boy, James Shelmerdine, might have had, or must have had, the sense of hearing originally, and that his present condition could not possibly be the result of Braidism, I addressed a letter to Mr. Bingham, who was head master of the Asylum during the five years this boy was at school, requesting him to favor me with information as to James Shelmerdine's real condition up to the time when he left school. The following is the reply, and I may add, I am not personally acquainted with Mr. Bingham. After describing the partial hearing of this boy, which varied greatly, Mr. Bingham adds: "I never considered his hearing sufficient to distinguish one sound from another in conversation, and, consequently, I never attempted to teach him to speak in any other way than that which I use with all children born deaf. If Braidism, or any ism, has enabled him to imitate the sounds you wished to communicate to him, without his observing the lips, I do not hesitate to say that you have achieved that which I never could have expected; and, under such circumstances, I think every encouragement ought to be given to your plan. You would greatly oblige me by saying if this has been accomplished, as the boy was quite incapable of distinguishing one word from another when he left me, if spoken behind his back."

Fortunately, I had no difficulty in satisfactorily substantiating this, for, besides having been so repeatedly proved in the public lecture room, here and elsewhere, he had also been tested before a number of the most distinguished members of the British Association last June, and, more recently, before a dozen witnesses, including the present head master of the Deaf and Dumb Institution of this town. I instituted this investigation in consequence of some gross attempts which had been made to misrepresent my conduct in reference to this case. The following is an extract from the report of his condition on the 25th July last (1842), and is attested by Mr. A. Patterson, head master of our Deaf and Dumb School, and twelve more witnesses:

"James Shelmerdine was examined at Mr. Braid's, before the undersigned, in reference to his hearing, and he readily repeated part of the Lord's Prayer, both in English and Latin, both backwards and forwards, after Mr. Braid, repeating the words in a moderate tone of voice, without being able to see the movement of the lips."

**Read the announcement of  
the April Class in Mental Science.  
Can't you arrange to attend it?**

### Applied Thought.\*

BY NANCY MCKAY GORDON.

#### LESSON THREE.

THE writer of these lessons has had a long and broad experience in the application of positive thought as a panacea for all negative conditions. She has seen it practicalized in her life and the lives of others, until the proof of its truth is known to her. In her practice there is an instance which may be cited here as an example of what applied thought will accomplish.

A few years ago a woman in great distress and poverty, trouble of every description, called upon her. This woman had studied the Science of Mind, but only as theory. She knew the theory from start to finish, just as a child knows the rules of mathematics, but unless he is called upon to prove them on the blackboard they remain theoretical rules only. This woman had married early in life. The idea that the man whom she was marrying would never make her a living had been reiterated so often that the girl actually believed it to be true and married with the picture of poverty fixed in her mind. There came a time when this negative thought pictured itself forth. It was then the writer met the woman and suggested that she apply her knowledge of mental science to her conditions. The woman knew that to think is to BE. That as we think so are we! She then began for the first time to apply positive thought to her conditions, sitting each day at a certain hour, demanding that her birthright come to her. She eradicated the old picture of her husband by affirmative statements as to his ability. She disrobed her mind of limitations in regard to what the business should be—whence or how it should come. She asked as if she had already received the blessing. The demand was answered at the end of a week in such a way that surprised her and all who knew her. Since that day this woman has gone steadily forward until she is now known as a leader and an authority in the most advanced line of thought. This is given as an example of how thought-power may be applied to everyday life. But without the absolute conviction that what she was doing was founded on truth—the One power of the Divine back of it—she could not have manifested that which she most desired.

We think and ARE! Thought brought us into manifestation. We are nothing only so far as we KNOW! Repetition of another's words establishes nothing until we have proven them for



ourselves. To individualize one's life, one must think for one's self. This alone will prove our salvation. We simply must KNOW in order to BE! We may deceive ourselves in the apparent fact that we know, because of another's proposition or suggestion, but the actual trials of life—the bona fide experiences—are the only safe thing or guide to follow.

For illustration: How many people know that the earth is round, only as it is universally stated? How many realize for themselves that the earth revolves around the sun, causing the effect of sunrise and sunset, leading us into the statement that the sun rises in the East and sets in the West? Here we believe what someone else has proven. If one man has proved it, so can another, for it having been once proven, proves it to be a Law! And so it is with every problem of life, if we go steadily to work we can do whatever has been done by another. If one woman applied the law of persistent, systematized thought to her life and proved it to be a success where everything else had failed, then every other soul, with persistence and system, can do the same thing. If the law of healing the sick has been demonstrated in one instance it can be again, for that it has been done proves it to be a Fact—a Truth! The "I," the Father that dwelleth in me, doeth the works! Be not deceived by appearances, but judge righteous judgment according to the Truth.

Only by individual consciousness—which is knowledge—can we satisfactorily demonstrate for ourselves. To be thoroughly positive concerning the power of thought we must prove each step as we go along. Then we come into the rest and peace that belongs to the soul; no worry concerning the things which are ahead of us. Thinking, right or wrong, is a habit. When once we get into the right way of thinking we will find that all things will be right, in accordance with our habit of thought.

To think means to ponder, meditate, commune with one's self. Examination of any one of these synonyms for thought will prove that an effort is required of the mentality. When we ponder we weight an argument in our mind as a merchant weighs his commodity in the scales. When we meditate we become receptive, turning the subject over and over in the mind, dwelling long upon it until we have arrived at a conclusion. To commune with one's self is to have a conversation—a silent talk—with the soul! Thought is a function of the mind and the attitude of thought toward things and people determines the result of our environment. When we think we talk to ourselves and have a language of contemplation. The lan-

guage of the soul determines the expression of our thought.

Then let us form the habit of thinking; let us ponder, meditate and commune in the silence, formulating in these moments what it is we desire to manifest. Formulate your own statements, only let them assume the form of the affirmative—I AM good! I AM Strength! I AM Health! I AM Fearless! Never allow a negative to pass your lips. By training and watching the thought, calling it back to its proper work, we will soon get into the I AM way of thinking; then the I Am way of speaking; then the I Am action will show in the life!

Turn the eyes from the dark side and see the Light shining in every obstacle and for every soul. Though the Light may appear afar off, we can bring it nearer by never looking toward the old darkness—the yesterdays, the weeks ago and the years that are buried in the chambers of the Past!

### The Law.

'TIS a truth as old as the soul of things—

Whatever ye sow ye reap.

'Tis the cosmic law that forever springs  
From the unimagined deep.

'Tis shown in the manifold sorrowings  
Of the race; in remorse with its secret stings;

That he who grief to his brother brings  
In his turn some day shall weep.

To the man who hears his victim's cries  
And hardens his heart at the sound,  
At last a Nemesis dread shall rise

From out of the void profound.  
Who sows in selfishness, greed, and hate  
Shall gain his deserts in the years that wait,

For the slow and remorseless wheel of Fate

Forever turns 'round and 'round.

If ye give out of mercy and love and light,

The same shall return to you;

For the standards of right are infinite  
And the scales of the gods are true.  
By its good or evil each life is weighed;  
In motives and deeds is its record made;  
In the coin ye pay ye shall be repaid,  
When your wages at last fall due.

—J. A. EDGERTON.

You will have a good chance  
to see Chicago's sights when you  
come to attend the April class.



**Happiness.\***

BY URIEL BUCHANAN.

WHEN we ask what is the supreme goal of man's desire, there comes to our mind the answer that the attainment of happiness, above all things, is the universal ideal. Every human being struggles with the bonds, and with upturned eager eyes searches for that mystic heaven of his hopes and dreams. Through all the troubled years man toils in the vineyard of the world with longings never answered. Though his lot be cast in pleasant places, along his pathway grow the weeds and thorns of sorrow and pain. And working in the darkness which surrounds him he follows the glimmering of a far-off star.

"What is happiness?" I asked of one who had followed the beckoning ideal patiently, hopefully and uncomplainingly through the long march of the years, while that viewless, indescribable thing had drifted farther and farther from his reach as he followed.

"Happiness has no reality," he answered, "but is only a beautiful dream pictured in the mind's ideal world to give man hope and strength to fight life's battles and carry life's sorrows, until at last the faltering and enfeebled form is bent with the weight of age. Then death's dear angel shuts out the light and lifts the burden and closes life's troubled day with that dreamless sleep which is eternal."

"What is happiness?" I asked of a cynic, whose heart had been hardened by contact with the world's injustice and greed.

And he said: "I do not know what power gave us being, nor what implanted the quenchless thirst and consuming fire. I only know that from the first moment of conspicuous existence, opening our mortal eyes to the light of the world with a cry, we pass through the valley and over the desert, following the mirage of false hopes and unanswered longings, till the tired head bows beneath the weight of time, and the frail, faltering form falls by the wayside, unloved and unhonored. I have sought for that vague thing miscalled happiness. Like a mirage the false vision has led me, through life's fleeting years, across continents and over seas; in lands of perpetual summer where flowers and foliage and waving grass are untouched by the frigid winds, and in regions of eternal snow, where cold, icy silence broods over the long night of winter and the stars burn blue and clear in the purple darkness. I have been a guest in the humble cottage nestled in the quiet valley at the foot of wooded

hills, in the adobe of the frontiersman on the unbroken plains and in the palaces of the rich and powerful in the world's great cities. I have talked with the dwellers there; as heart to heart I have talked with them; and I have found in every home the brooding shadow; in every heart the unrest and longing, the unanswered prayer and the dread phantom of a nameless fear."

And again I asked this question of one who felt he had realized the cherished ideal.

"Happiness," he said, "is the ecstasy the heart feels when touched by the magic flame of love. To have felt such deep and joyful love as I have known, and to have been beloved, to have stood at the threshold of that heaven of man's dream, where the world grows strangely radiant, and life's grim shadows vanish; to have passed through the heart to fair gardens where the sunlight falls on mossed fountains and the roses are kissed by the dew of love's morning; to have found that being whose heart met mine with full response and thrilled me with an ecstasy which lighted love's quenchless fire—ah, to have attained to such vision and rapture is to have laid hold upon the eternal verities; is to have learned the true meaning of happiness and to have realized it here."

And may it not be that this is the true answer, that the highest goal of human happiness is reached by the pathway of love? It is love that lightens the burdens of life, love that animates to ceaseless toil. It is love that makes existence sweet, love that builds the nation's homes and fills the world with all the comforts and luxuries of life. It is the influence of love that refines and elevates the heart and makes sacred the circle of a happy home. Love is as natural as the heart-beat, universal as the law of gravitation, sweet as the perfume of the rose and beautiful as the dawn. Love is the flame that lights the eyes with an unfading lustre and paints the cheeks with a magnetic glow. The spirit of love that throbs in every heart enables man to see some ray of light in regions of deepest darkness, some spark of intelligence in the mind of the most ignorant, some gleam of hope in the bosom of the most depraved. The man who is dominated by the spirit of love is like the magnet to fragments of steel; his thoughts are deep and pure; his words are like the music of a stream.

**Information and Inspiration.**

Seips, Pa., Feb. 3, 1902.

I have never invested one dollar that gave me more solid information, and at the same time inspiration, than "New Thought;" it creates a new feeling all over one.

JOHN J. SEIP, Postmaster.

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**"If I Only Had a Chance."\***

BY WILLIAM WALKER ATKINSON.

I RECENTLY received a letter from a young man in which, after reciting his troubles, real and imaginary, he said: "I know that I could make something of myself *if I only had a chance.*" The young man, judging from the style of his letter and from what he said of his ability, etc., was rather more than ordinarily intelligent, and knew several things well enough to have been able to have made a livelihood from any one of them, but the burden of his plaint was: "If I only had a chance." You may judge how far this self-hypnotization regarding the absence of opportunity was carried, by listening to another expression of this young man. He stated that he knew of a firm who needed a man of his ability in certain lines, and with whom he was most desirous of making a connection. But he said that he was not acquainted with any member of the said firm, and knew of no one who could or would "introduce" him. He wound up this part of the story by asking me "what thought he should hold" to bring him to the firm's notice or bring the firm to him.

This young man is a "typical case" of the man who expects to accomplish something without any exertion on his own part. He wanted to do the whole thing by "holding the thought," without acting upon the things that Right Thinking had set before him. He expected the Law to prepare the feast of good things, set it in front of him, and then feed it to him with a spoon. That's where he made his mistake—the Law doesn't operate in that way. I have known the operations of the Law to bring a feast to a man, place it squarely in front of him, yes, even give him a good sharp push in its direction, but the line was drawn on the spoon-feeding business. The Law holds to the doctrine that when a child is old enough to feed itself, it does not need the nursing bottle, and no nursing bottle will it get, cry as hard as it may. And there's a great big lesson behind this. No mother who knows what is best for her child will comply with his screaming demand for the nursing-bottle, or the thing that the nursing-bottle is intended to imitate, after he has been weaned and has grown into a lusty youngster. No, no, she knows that he must learn to help himself—to stand alone to the extent of his

little power. And the Law takes this into consideration, and acts accordingly. Its plan is to wean its grown-up boys and girls, and make them self-reliant, self-supporting, self-confident. It pushes them away, that they may learn to do for themselves—but the loving eye of the parent never loses sight of the child; the watchful care is never relaxed, and the word of encouragement and advice is always there, unless the child hides its little face that it may not see, and closes its little ears that it may not hear.

Now this young man wants the Law to "baby" him—he cries for the comforting rubber nipple of the nursing-bottle, or at least, he insists that the "pap" be fed him with the spoon, instead of pitching in as a lusty, sturdy youngster should, and emptying the saucer set before him. If he "only had a chance!" Just think of it—the chance right before him, and he screaming to be fed. No wonder he felt hungry. Good thing—only way he could learn. Needed "an introduction," he said. Well, well! Why, man, who knows you as well as you know yourself—who could tell that firm that they needed you in their business half as well as *you* could? What does anybody else know about you, anyhow? And what would the firm think of your dragging someone else in with you to do your talking for you? Nonsense, boy. Go right off and see that firm. Ask for the man whom you wish to see. Don't be afraid, but look him straight in the eye as an honest boy should; then tell him just why you came, what you want, what you can do, what you are willing to do, just what you are good for. Talk to him just as you would about some friend whom you wished to "introduce," and he will listen to you, never fear. A man with a message to deliver, and who has lost all fear in his earnestness, will always obtain a hearing. I know what I am talking about, and you can accept this statement as truth. Give the man references, if you think well (although I would not give a penny for a barrelful of them, if the applicant did not strike me right), but **INTRODUCE YOURSELF.** What is there to be afraid of, anyhow? If you could only see down into that old merchant's heart you'd be surprised. If you're a good man, he wants you as much as you want him—"I Can and I Will" men are scarce, and always in demand.

Have Confidence and Courage. Abolish Fear and Distrust. Go in and Win. Go in to Win. I wish I could saturate every young man in the country with the "I Can and I Will" suggestions that I am preaching. You may think that I am giving you too much of it, but I'm not. Suggestions gain force by repetition, and I intend to get that particular suggestion into you, sooner or



later. And, then, there must be people somewhere who need that suggestion, or it would not be drawn from me. O, don't smile; I believe this. I believe that my work means something, and that there are people drawing on me for helpful suggestions, and I intend giving them out just so long as the demand exists. I intend to keep repeating the "I Can and I Will" suggestions until all of the people who read my articles are filled with the vibrations, and will manifest it in their lives. There's nothing like it.

Now, young man, I want to tell you something about "holding the thought." You want to "hold the thought" that the way may be opened up for you—not that the thing will be brought up to your door in a coach and four, and unpacked and carried up to your room while you recline in your William Morris chair and blow cigarette smoke rings toward the ceiling. The "I Can and I Will" young man doesn't call on the Law or anything else to *do* things for him—all that he cares for is that the way be so opened out to him that he may see it—and *he* does the rest. That reminds me of the old colored brother who, when asked whether or not he believed in the efficacy of prayer, said: "Well, dat depends, dat depends. Dere's two kins of prar—fool prar and sensibul prar. For insunse, when I wants chicken, I don't pray dat the chicken be fotched and drapped clean into my pot on de fire. Oh, no, honey! I jes' prays that I be tole whar dat chicken *is*, and be led to it—*dat's all I needs*. I don't expect miracles." Now, barring the questionable honesty of our old colored brother, his doctrine is pretty near right. Better consider it.

"If I only had a chance!" Why there are chances lying all around you every day, just crying out for someone to take them up. You may see them if you will only open your eyes and look around you. Of course, you may not at first see just the kind of chance you like best, but never mind that. It is very likely that you're not just ready for the kind of chance for which you are looking. But there's *a chance there*—I'm sure there is. Don't be too particular at the start. The chances are that the Law knows you better than you know yourself, and knows that it is necessary for you to acquire certain experiences before you can safely be entrusted with the thing you want. But, you will get what you earnestly desire, or its equivalent, in the end. In every earnest hope there nestles its potential realization. Of course it is true that our views change with added experience, and that when we have progressed a little along the road the things that caused us to undertake the journey lose their desirability for us, and we cease to want them—we

have found something better along the road. Think about this a little—it has been my experience and yours.

And then about this thing of getting just what you want, just when you want it. Did you ever stop to think that the thing you are fretting about, and fearing will never come to you, may be the very worst thing for you in the end, if you get it. Better fall in with the workings of the Law, and know that if you do not get just what you want, you'll get something better. Let me give you an example of what I mean. I know of a large corporation in whose employ there are thousands of men. Every once in a while some man will be given a position because his relative or his relative's friend happens to be a stockholder in the company, or something of that kind. The man's "backer" will, after a bit, insist upon his advancement—forcing his growth, you see—and the heads of the departments, tiring of the continual requests and demands, will purposely pick out some place for the poor fellow which they know he is utterly unable to fill. The consequence is that the man will go "all to pieces" in a short time, and will be compelled to resign his position or suffer the humiliation of taking a subordinate position, and he generally resigns and has the humiliation of having his "backer" tell him that it is all his own fault, etc. Now, that is just what many of us are trying to make the Law do for us. The difference is right here: If the man had been content with doing the work in his original position the best he knew how, and had worked forward from one place to another, he would have grown into the desired position, or better, and would have been regarded as a valuable man and rewarded accordingly. But he wanted something for which he was not prepared—and he got it.

There's plenty of chances all around you, I have said. Take them and work up according to the Law. Do the best you can, trusting and feeling confident that "your own will come to you," but leaving nothing undone that should be done. Abolish Fear and Worry; start the "I Can and I Will" vibrations going; look Forward, not Backward; grow, *grow*, GROW, every day, as the flower, from the seed to the blossom. Hold the thoughts of Energy, Enterprise, Success, Courage, Confidence and Determination, and let them radiate from you, influencing all around you. Then ACT out these thoughts; let the thought take form in action; fall in with the workings of the LAW; mix brains with your work, and you MUST succeed.

Do these things and you will HAVE A CHANCE.

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**Don't forget the April Class.**



## Old Thought.

By SYDNEY FLOWER.

**M**R. SHELTON of Denver is hurt because we copyright Mr. Atkinson's articles. Is it any of Mr. Shelton's business how I run mine? For his benefit I may say that Mr. Atkinson's articles are copyrighted to prevent them from being appropriated by pilferers. William Walker Atkinson's writings seem to me valuable. It costs money to secure his services exclusively for this magazine. Anyone who wants to read Mr. Atkinson's writings will find them in this magazine, and in this magazine only. That's why.

\* \* \* \* \*

If Mr. Shelton occupied the same position in this office which is filled by Mr. Atkinson, I should not copyright Mr. Shelton's articles. I don't copyright my own. They seem to me as worthless as Mr. Shelton's. Anyone can have them,—but they're not worth reprinting.

\* \* \* \* \*

Not very long ago we put this magazine into third-class matter. Why? Just as a matter of business. I thought there was more money in a magazine carrying twelve pages of our own advertising and costing one cent a copy to mail than in a magazine carrying only two pages of our own advertising and costing a cent a pound to mail. I think so still. We could have second-class privileges to-morrow if we wanted them. We don't.

Mr. Shelton thought so highly of these same second-class privileges that he dropped 20,000 names from his list because the postoffice told him to. He thought it was better business-policy for him to stay in second-class than to run his business as he wanted to. The post-office told him to do so-and-so, or they would squeeze him, and Mr. Shelton, the champion of individual rights, the sun-illuminated seer, the fleshly incarnation of Omnipotence, meekly bowed his head and crept under the yoke. He dropped 20,000 names for the sake of saving the payment of that extra postage! I am not criticising him for that. Every man has a right to run his business as he sees fit. I am criticising him for his transparent dishonesty in condemning us for going into third-class matter while he pats himself on the back for his rugged independence in staying in second-class. No man is entitled to credit for planning to run his business economically. It is a matter of dollars and cents with Mr. Shelton as with us. What are the privileges of second-class matter? Just one. A cheap rate of postage. What are the disadvantages? Many. An edition that is limited by postoffice supervision to a

certain number of copies; a restriction to two pages or less in the advertising of one's own business; a compulsory carrying of other people's announcements at a common rate; a dependence upon the favor of the postoffice. What are the compensations in third-class? Absolute freedom to print as many copies as we wish to; absolute independence in the matter of accepting or rejecting advertising; absolute right to do as we will with our own. That suits me best. Moreover, we don't lose any sample copies now through careless handling by postoffice clerks. That little one cent stamp is as good as a registration.

\* \* \* \* \*

I don't want to see other magazines go into third-class. Stay where you are. Save your postage money. But let me do as I please, and don't lie about things. It's just as cheap to be honest.

\* \* \* \* \*

With the exception of two small advertisements in this magazine I am interested in every announcement in the advertising pages—financially interested. I mean. Have you any objections to offer? The Board of Health thinks I should not sell Resorcine, a preparation for restoring hair to the hairless, without the sanction of a physician. I think otherwise, and will back my opinion as far as the Supreme Court bench. We will test the constitutionality of the State Board's law. We have lost the first round in a local justice-shop. That's all right. The case is appealed, and if we lose again, we carry it to the highest tribunal. Resorcine is always sold on its merits upon the money-back plan. It is certainly a wonder. Have you tried it? Ah—do so at once!

\* \* \* \* \*

And then, again, Hirsutan! The remedy of remedies for the removal of superfluous growths of hair upon face, arms, neck and hands! Absolutely painless—absolutely safe, a boon to suffering womankind. We refund money gladly, gladly,—but nobody wants a refund on Hirsutan. It is peerless.

You see how well-equipped we are—we can offer baldness to the too-hairy, or hair to the hairless, as may be desired. What a fascinating thing is business! The secret of success is always to give people what they want, and keep the best goods on the market.

\* \* \* \* \*

This magazine is printed from electrotypes. This means, that we shall always have on hand full sets of this year's numbers. New subscribers should make a point of requesting us to start the year for them with December, '01, number. They will receive 13 numbers for \$1.00—that is, until the end of the



year 1902. In this way they will have a complete file of William Walker Atkinson's writings. Don't lose any of your numbers. Bind them at the end of the year.

\* \* \* \* \*

When you return to us any merchandise purchased from this company, any books, courses, etc., be kind enough to send them by mail. The express companies of America are robbers and plunderers. We will send nothing by express; nor will we receive anything by express. Please remember this. Send always by mail.

\* \* \* \* \*

No more commissions will be paid upon subscriptions taken for this magazine. Your help has been very valuable to us, but hereafter if you send in new subscribers it must be for the good of the Cause rather than your percentage. But if you wish to advance the Cause and make money at the same time, send for particulars of my Cash-Compelling Scheme, which refers to the right way to sell the book, Thought Force, by mail. You can make money at that, and you handle all the money yourself. A two-cent stamp will bring you full particulars, with a free outfit to follow later, if you are well impressed with the plan. March is a splendid month for selling books by mail. I think you can all do well on this, if you have a little time to spare for it. It will be very good business training for you and give you an insight into the working of the mail-order business. Send two-cent stamp to me for particulars. Don't tell me the story of your life when you write. Just say: "Enclosed find two-cent stamp. Saw your ad. in NEW THOUGHT. Send me particulars of your Cash-Compelling Scheme. Very truly, —." Write your name and address very plainly.

\* \* \* \* \*

The Atkinson School of Mental Science opens its doors to its first class, on the first Monday in April, April 7th. I predict a great success for this School. No one whom I know is quite so well qualified as William Walker Atkinson to give good practical instruction in Mental Science to classes of students. He will personally conduct a clinic for the benefit of patients and students at the School three days in each week; and the course has been arranged to fill in just two weeks of your time. The terms are very low, that none be debarred from attending on account of lack of means. The purpose of this School is to teach practical means of Healing by New Thought, and, it is probably the only school of its kind in the world. A certificate of graduation will be presented to every pupil at the

close of the course of instruction. I hope that you will give Mr. Atkinson your quick support and attention in this matter, which will mean for him a great big class for his opening.

### The School of Mental Science.

You have all read the announcement of the opening of the Atkinson School of Mental Science, and have noticed Brother Flower's mention of the same, and I suppose that you look for some sort of personal word from me regarding the matter. I think, however, that I will postpone my personal talk about the school until next month. I am very busy arranging the details and completing the preparation for the opening classes. I wish to say here, however, that it seems to me certain that this School will shortly be known all over the world, and will be an institution to which all New Thought people will point with pride. Its inception marks a distinct advance in the New Thought movement, and will do much to establish New Thought teachings on a practical basis, and lift it from the plane of mere theory. Prominent people from all parts of the world will visit its free clinics and see the practical work of New Thought healing performed right before their eyes, and will carry the news to their respective localities, thus doing more to popularize Mental Therapeutics than volumes of printed theories. This work is no experiment, as this system of healing has been practiced and tested by myself and other investigators, and wonderful results have been accomplished, but for the first time it will be offered to the world by an institution of learning whose students come from East and West, North and South. I feel honored that the persons, whose financial backing renders possible the establishment of the School, have seen fit to bestow upon it my name, and have placed me at its head. Enough students have already enrolled to render its success assured, even though the tuition fees are practically nominal. All interested should write for its prospectus at once. Next month I will be heard from at length.

W. W. A.

### Superior and Reasonable.

Hamilton, Ont.

I desire to say that I have studied several different works on this subject, but must say that I consider Mr. Atkinson's book superior to any I have seen. The price is very reasonable. The lesson on "Character Building by Mental Control" is worth the price you charge for the entire series of lessons.

A. HANSEL.



## Just a Little Talk.

BY WILLIAM WALKER ATKINSON.

THIS is a busy office. Brother Flower, myself and the very nice girls and boys (all ages, complexions and sizes) who assist us in the work, are kept hard at it from early morn until the twilight hours, trying to keep up with the pace set us by our good friends all over the world. Even the office boy feels the vibrations. He works hard all day long, and then attends a stenographic night school, in order to fit himself for something better a little later on. He's an "I Can and I Will" boy, and he will win out some of these days. Drop in the shop next time you're in town, and we'll put some ginger into you.

The Psychic Club is rapidly increasing in membership, interest and enthusiasm. Many of the members are writing in, giving splendid reports regarding the Success Circle work, and some of the cases stir me up, and get me to feeling something like a leader in an old-fashioned Methodist revival meeting, with several benches full of "happy" people.

We get many interesting letters telling of the benefits obtained by co-operation in the Success Circle work. We haven't space to print them all, and as I wish to treat them all alike, I had about decided to refrain from printing any. But just as I began this little talk, a letter reached me that particularly interested me, and so I decided to print it, just this once. I withhold the writer's name, for obvious reasons, but I assure you that he is a prominent professional man in a well-known city; a cool, clear-headed, reasoning man, who has the confidence of his professional and business associates. You may judge of his business connections from the letter itself. Well, here it is:

"I have been a member of the Psychic Club for the past three months and I never was so much interested or elated with anything in my life. I deferred writing you a personal letter on the subject, until I had time to see whether the beneficial effects were lasting, or whether they were just a temporary ecstasy, produced by auto-suggestion. My observation of my own surroundings has convinced me that the earnest participant in the Success Circle work and in the glow that surrounds it carries with him, and around him, an invisible suit of mail which protects him from outside attacks, and gives him also the quiet confidence and faith in his own perseverance, which enables him to conquer men and events as never before,

and that, too, with scarcely a conscious effort to control his environment.

"I had an exemplification of the power that I have developed last week which fairly startles me when I think it over. I will state it as briefly as I can. A meeting of a Board of Directors, of which I was a member, was secretly called, with the intention of leaving me out. The notice that the secretary intended to have mailed me was intercepted, so that I should not be informed of the meeting. I was mentally urged to write to him about a meeting, and I did, and from my letter to him he saw that I had received no previous notice. About this same time a friend of mine found out by accident that this meeting was to take place, and thought that I would like to know of it, just casually you know, and he wrote me a note to that effect. The secretary, after receiving my note, sent me a second notice, and fearing that I might not get it in time, called me up on the long-distance telephone, so that on the morning of the meeting I thus received *three* notices. Coincidence? Not at all. Just—well, something else.

"The meeting took place at the appointed hour, and *I was present*, to the disgust of my antagonists, who numbered three out of five. The measure that they wished to carry against my personal interests was fought hard and actively, and yet my opponents seemed to fight without any heart. I took no active part in it, *visibly*, but my thoughts must have worked for me hard, for the end was that I came out victorious, with three on my side and only one opponent left in the ring. Why was it? The triumph of Right over Wrong, certainly. But why? *You* know, I dare say. I can only wonder, and wonder, if the 'Success Circle' members were not working for me and taking care of me, as I wish to work and take care of them.

"Psychic Club Member, No. 1492."

Do you wonder that I feel like the old Methodist revivalist, when letters like this come in? And, between ourselves, they come in quite often.

Beginning with this month the Watchword of the Psychic Club will appear on the front page of the cover, in place of my "likeness." I trust that you will like the change—I do. I stood it as long as I could, but when, the other day, came three letters, one criticising my necktie; the second saying that "from the far-away, sad expression of your eyes, I know that you have loved and lost," and the third saying that I had "the jaw of a prize-fighter," I thought it was about time to stop. I never did like that picture, anyway—it's mouth droops at the corners—*mine* don't.



**Is Osteopathy a Success?\***

By GEORGE M. RALEIGH, D. O., M. S.

A FEW years ago, Osteopathy was an untried agency and an unproved theory. To-day, it stands upon a far different basis. It has been tried, and has nobly stood the test of practice. It has been used in an untold number of cases, and the result is no longer a matter for questioning. It has passed through the experimental stage, and now occupies the position of an exact science. Some of the most learned men in the medical world have adopted its principles and practice. The Osteopath has replaced the Drug Doctor in thousands of homes in this country and Europe, in fact, all over the world. A few years ago one single man, Dr. A. T. Still, the founder of Osteopathy, was proclaiming this method of curing disease, in the face of the ridicule and opposition of the medical world. To-day hundreds of representatives—men who by reason of their scholarship and conscientious attainment have earned a right to the public attention and confidence—are practicing Osteopathy, and proclaiming its therapeutic and scientific value. The day of false statement and popular prejudice has passed, and the people refuse to be longer bound by the narrowness and ignorance of the Drug Doctors, or by the monopoly of medicine. Ten years ago there were only three or four Osteopaths in the world. To-day they number thousands, and the demand is still rapidly growing. Ten years ago Osteopathy was wholly unknown to the general public. To-day it has its votaries and followers in every State, and is patronized by the most progressive, cultured and intelligent people. Governors, senators, statesmen, clergymen and lawyers have partaken of its benefits and are loudly sounding its praises. Ten years ago the founder of Osteopathy was little more than an itinerant doctor, ostracised by his own profession and viewed with suspicion by the public. To-day, Osteopathy has its dozens of colleges, schools, professors, teachers, practitioners and writers, and is enshrined in the grateful memory of the people, with a record of hundreds of thousands of cured cases. And yet it is merely in its swaddling clothes. And it is no wonder that Osteopathy has made such rapid strides. Being founded on common sense, and with a rational, natural and scientific explanation for all its treatment, is it at all wonderful that, when tested by results and found able to make good its claims, the world

should be willing to accept? The fact that it seldom fails, and never does harm, is enough of itself to cause the world to turn from the antiquated system of drug medication, which so seldom succeeds, and which numbers its victims, wrecked by error and ignorance, as the sands of the seashore, or the leaves of the forest. Osteopathy has demonstrated that drugs are not essential to the cure of disease, and the people have shouted with joy at their deliverance from the knife and poison.

Is Osteopathy a success? The question is answered by the number of people pouring into the offices of the Osteopaths of the land, yes, being turned away from their doors because the practitioners find it impossible to accommodate all who present themselves. Will it continue to succeed? The day of Osteopathy's success is just dawning. The past and present are merely hints of its future. There is no occupation to-day that offers anything like the opportunity for an active, ambitious man or woman as does this new science of healing. The Osteopath does not have to sit and wait for patients, as does the M. D. On the contrary, the supply of Osteopaths does not begin to fill the constantly increasing demand of the people for treatment. Of what other profession is this true? Is it any wonder that M. D.'s are taking down their shingles and putting up new signs bearing the magic word: "Osteopath;" that lawyers are forsaking their briefs and taking up this new profession; that clergymen are taking up the healing of bodies as well as the saving of souls? Is it any wonder that the ranks of Osteopathy are being recruited from the number of the young men and young women of to-day? It would indeed be a wonder were it otherwise. Our young America is composed of young men and women too shrewd and watchful of the main chance to allow an opportunity of this kind to pass.

**No Mysticism or Illusion.**

San Francisco, Cal.

In regard to my views and sentiments touching Mr. Atkinson's work on Thought Force, etc., I can only say that I consider it one of the most thorough and advanced treatises in Psychology. It gives a purely scientific conception of how to attain mental and moral control, in all matters and undertakings of life. It leads to the the highest development and personal success. It is thoroughly rational and has no mysticism or illusion about it. It is worth more as a guide and teacher than a thousand of the best sectarian sermons. Every family ought to possess it and study it thoroughly.

CARLOS TROYER.

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**The New Thought in Business.**

BY SYDNEY FLOWER.

I am frequently asked if I believe in the New Thought myself—if I believe in the transference of health-vibrations, thought-force, magnetism, the vibrations of success, the vibrations of failure, etc., etc. I can truthfully answer that it is about the only thing I do believe in, and I have the very best of reasons for such belief. If it will not weary you I will give you my theory of how the New Thought helps a man in his business. Indeed, whether it weary you or no, you had better listen, and heed this. It is the digested opinion of a man who has seen his business grow from the smallest of beginnings to a series of important undertakings; whose weekly payroll has stretched from so few dollars a week to so many dollars a week; whose brain has developed from a state of placid congestion to a concentrated activity, capable of hatching and elaborating the most involved plans; and whose capacity for work—for standing mental stress—wear and tear—has at least trebled—all in the short space of two years, and all because of his change of attitude with regard to what is known as the New Thought. I will give you this man's opinion of how the New Thought works when it is applied—APPLIED—in business.

In the first place, let us look at this man's old mental condition before the New Thought struck him like a bullet in the forehead. He had been brought up to apologize for being alive—he had also been brought up to look upon money as a good thing to have for its value in procuring necessary power of a temporal kind, but a difficult thing to obtain. He had been told of the success of bright boys—shoeblocks, usually—who had studied hard in their leisure hours, and had risen rapidly by reason of their splendid persistence to the very front ranks in the councils of nations. He grew to loathe shoeblocks, and all other bright examples of success, because he hated study of any and every kind, and loved best to be out in the air. Similarly, he hated church and Sunday-school and mocked at things sacred to the bulk of humanity. There was no reverence in him. Such respect as he showed for those in authority over him was born of fear and was therefore not true respect, which is a reverence and a forbearance born of love. He was an obstructionist and a rebel at heart always. Selfish with the selfishness of the wild animal. So in the fullness of time he was given his head and he sailed away to a country where he could be alone as much as he pleased and where he could get all the air he wanted free

of charge. He took this air into his system for ten years and he read a good deal—from choice, just because he wasn't expected to—and worked like any other good laborer with his hands, and was as discontented and rebellious as ever. He emerged at the end of the ten years with a sufficiency of experience in the matter of air, and turned his steps in a direction where the habitations of men were closer together; in fact, he tried city life. All this time he had been following his own sweet will as he thought; choosing his path, as he supposed. Going from city to city, he managed to collect together enough of the needful day by day to clothe and feed himself, and finding some scribbling work at was congenial, he at length fell into a groove or rut of business in which he would have remained to this day had it not been ordered otherwise. Out of this rut he was lifted by certain levers, with which he was pried up and set going again, and while he was again in motion he caught up with and embraced an Idea—an Imagining—that was to be known afterwards as The New Thought. He did not discover this Idea—no man ever discovers anything. The Idea discovered itself to him BECAUSE HE WAS ABLE TO SEE IT. It had shown itself to many people first—because they were ready. It was late in the day when it finally struck him—but it reached him all right at last. At first a tremendous glow of enthusiasm filled his soul, filled it to overflowing, but after a time the old habit of thought, which means simply the old inclination, reasserted itself, and he divorced himself from this lovely Idea and held it apart from him, looking searchingly at it for defects. He could find no flaw whatever in the Idea, and he then concluded that the flaws and blemishes were in himself, and that the Idea was too sublime a thing for him to hold to himself as his own, and to become one with. It was impossible that there should be a true spiritual union between those two—he so imperfect, so coarse, so selfish—she so rare, so pure, so lofty! There was too much disparity. So he made a bargain with her. He said: "I cannot take you to me, and love you, because that calls for more sustained effort than I care to give, and you sometimes weary me. Frankly, I don't think it would trouble me if I never saw you again; but I recognize your beauty and worth and I want your help. I will make a bargain with you. I will undertake to point out your power and goodness to other people, and if they want you, all well and good, and I will never cease to acknowledge in my heart that you are perfect. In exchange for this somewhat lukewarm homage you must teach me a few things; you must help



me in my business; you must bring me great prosperity of worldly goods, and then, perhaps, later, when I have nothing else to think about, I may turn to you wholly. I may worship you and love you, and all that, and try to be like you,—you understand? At present there are other things that I want even more than you; and I'd like your help to get them. When I really love you I'll tell you so. Many people do tell you so now who don't love you any more than I do, and they manage to deceive the populace. But I don't want any deceit in this. Let it be a business transaction. You do something for me, and I'll do something for you. How's that?" This is the essence of what the man thought, and these are the terms of the bargain he made with The New Thought. It would seem that the Idea accepted his terms, because he began to learn very rapidly. He learned first to stand alone. If he made enemies he forgot them. If he made friends, he could do without them. He learned next that, while he exercised a choice or free will in every smallest matter in his life, nothing—nothing—that he did was aught but that which it had been determined he should do. In other words, he learned that foreordination and free will were both true. No influence ever *compelled* him to a certain line of action—no thought was ever *driven* into his brain. But certain things shaped themselves so that he of his own choice took a certain course—yet that course was known as a certain happening to the Presence that was in charge. It had not dawned upon him then that he and the Presence were one and the same; he, the mental; the Presence, the spiritual—but that is an immaterial bypath at present, and has nothing to do with how he used the New Thought in his business. When he had grasped the idea that there was no *chance* in his life, no *accident*; then he acquired patience, a command of himself. With this command came the desire to try to direct or compel certain things to himself. He experimented in the most practical way. He argued thus: "I am a creature of free-will. I can choose the good and the evil; I can be saint or sinner. At present I am just a sinner. Even so, I know that I shall suffer for the sin, and some day I may be wise enough to let sin wholly alone, because it is a poor bargain. But just now I am more interested in business than anything else. I am not strong enough or wise enough to be a saint. However, there are some things that I *can* do. It does not matter to me whether my course of life is planned for me beforehand. I am certainly free to do as I please, and I know that there are certain powers that I can use for the advantage of my busi-

ness. I can compel certain things to happen. Foreordination only means that it is known to the Presence that these things *will* happen. That doesn't alter the case in any way. I can *compel* them. It is a support to me to feel that *because* nothing ever happens by accident, *therefore* every experience that comes to me is *intended* to be for me an experience, a development, or otherwise; at least something to reflect upon some day. My philosophy is that we make our own Fate, but that it is known beforehand what Fate we shall make." He learned then to hold before his mind the thought of certain success in business. He became strong and hard to discourage. He *compelled* success. It did not make any difference to him that this success came to him first through the good business-judgment of his partner. He argued that if his partner had not been there to give him his desire, someone else would. He found that if he wanted anything, the way to get it was to assume that he had it; to hold the thought in his mind that it was his, that there was no need to worry about it, or to grow impatient, because it would assuredly come. Invariably, he found that "a way opened," and he got what he wanted. The curious thing about it was that although he often desired bad things as fervently as good, he got them. Often they hurt him; but he got them because he wanted them. He had not sense enough—and has not yet—to love what is best for him. When he can do that he will know how to love the Idea as she should be loved.

He found that in attaining success in business the subconscious power must always be reckoned with as a factor. For instance, we will say that he needed \$500.00 to carry out a certain business scheme. His plan was to begin his mental operations as if he owned that \$500.00 and had it right in his hand. But, he only *started* this mental operation. He did not elaborate his plans in his conscious mind. He said to himself: "We must do so and so by such and such a time. I turn this matter over to the subconscious for the present." Perhaps he did not think about it again that day. But the next morning he took it up, and—lo, the difference! The plan had enlarged; the working machinery had begun to fall into place—a few more mornings, a few more evenings, and, without effort, the plan was complete. Also, "a way had opened." The money was there to use. The only question with him then was, "Do I want to do this? I can, but do I want to?" Frequently he changed his mind and turned to something else. Don't forget this working of the subconscious. You have an example of the same thing happening in



the case of the boy who puts on skates for the first time. He flounders and falls. When he goes off the ice that day he is weary and bruised and has made very poor progress. But next day what happens? The boy has had no practice in the meantime. He has not seen a patch of ice. He has not consciously even practiced skating in his mind. No—but what of that patient power secretly ever at work—amending, polishing, assisting, digesting, straightening things out—the power of subconscious thought! Next day that boy goes down to the ice, puts on his skates, and sails right along with scarcely a stagger. Here's a miracle! Right before your eyes, but you can't see it. The boy doesn't care about miracles, either. He wants to skate, and he gets his desire. This is an example of subconscious elaboration manifesting on the physical plane—affecting the power to skate. It manifests similarly on the purely mental plane.

Next month, if you care to hear, I'll tell you a little more of what the man learned from New Thought. It is not a subject that he cares to be very eloquent upon. His belief, in a nutshell, is that when you're ready for the Truth you will get it, and not before. Therefore he does not go about seeking converts save in so far as the converts are likely to subscribe for his magazine and thereby help to swell his success. Note that phrase used above, "a way will open." This was a favorite expression of his mother's, and the dear old lady, when much perplexed with the cares of the world, used to take down her Bible and read a chapter therefrom to herself, after which she would drop the whole matter and leave it confidently in the hands of her Lord. Her son could not get up any interest in her religion whatever, but the Idea is beginning to show him that in this, as in many other matters, he is an owl, the blindest of the blind, and that all things work together for good.

There is one stage of the man's development which is so far ahead that I doubt much if he will ever reach it in this life. In fact, I know he won't. I spoke of his *compelling* certain things to come to him, because this is his present business attitude. But I see very clearly that even this is not by any means the best use of the power. The very best is to float, to suffer all things, to be one with the will of God, in storm or shine, knowing and feeling that there is in Truth no such thing as storm or shine in the sense of there being two different conditions of relative attractiveness. However, this is not the line for practical business men, who want success quickly. Frankly, I do not think that he will ever attain to the plane of absolute oneness with his environment.

He will always be a rebel, and therefore, except in business matters, he will be always a restless, impatient soul, seeking he knows not what, caring for nothing long. Not until he has attained absolute dominion over all emotions, not until he has mastered Fear and Uncharitableness, and knows himself Lord of all, as well as one with all; the equal and part of the highest, the equal and part of the lowest—not till then will there be for him that spiritual union with the New Thought which is perfect Knowledge, perfect Peace, and the fulfillment of the Law of his Being. Well, the point is that this man will not reach that development, because he is not ready for it. You understand? His eyes are on the mud, and the heavens dazzle him and blind him. And they irritate him, also. He works best in mud. Let us be thankful at least that the New Thought is teaching him to make shapely things sometimes—even of mud.

### Birds-Foot Violet.

By MAUDE MEREDITH, Rosalie Court,  
Chicago.

(Written for The Psychic Club.)

WHEN the sky was made in the  
first great days,  
And they fitted the corners so  
true,  
There were bits and tags, and snips and  
rags,  
In the cutting, that just fell through.  
They were fresh from heaven, and  
dainty bright  
And, oh, but the bits were blue,  
So they just took root in the earth that  
night,  
And— thus 'twas the violets grew.

### Infinitely Better Than Others.

Minneapolis, Minn.

I am very much pleased with Mr. Atkinson's lessons on Thought Force. I have had, or examined, about every course on the market and think it infinitely better in all respects than any I have seen. While I have not had the time or opportunity to put into practice the practical part of the course, I feel that it contains a world of opportunity for development by the student who will earnestly apply himself. It is well written, concise and explicit, and, above all, teems with the fairness, candor and honesty of the writer, and makes one feel that he has at last run into a fair and square game, with no bunco. This letter is given in honesty and candor; but I do not desire to appear in print, although you may refer to me at any time.



## Partnership.\*

By WILLIAM WALKER ATKINSON.

**N**EXT to marriage, a partnership arrangement is the most important association into which a man or woman may enter. Its consequences are far-reaching and difficult to escape, and to a very considerable extent one is bound by the acts of his partners. This being the case, it is of the utmost importance that one should exercise the utmost diligence and care in selecting partners. If any of my readers were to contemplate entering into a partnership agreement with others, he would be sure to select those who were possessed of the most desirable qualities, and those most conducive to success. He would carefully avoid those possessed of Lack of Confidence, Fear, Worry, Discouragement and others of the "I Can't" class. He would seek out the Courageous, Confident, "I Can and I Will" men. He would keep away from those in whom Hate, Malice, Jealousy, Envy, Bigotry and other traits of Ignorance were strongly manifest. He would, in short, choose those who possessed to the greatest possible degree the qualities most conducive to Success, and would as carefully avoid those possessed of opposite qualities. There is no doubt of the truth of what I have just said—every one of you will admit it.

Now, I do not purpose telling you about business partnerships of the ordinary kind—you know all about those—but I will call your attention to the fact that you are everyday forming partnerships of a most important character and far-reaching in their effects, but of which you probably have been unaware. When your attention is once called to the matter, many things will seem clear to you that have heretofore appeared quite dark, and you will be able to avoid mistakes, in the future, that have been quite common in the past. This is an important lesson, and I trust that you will give heed to what I say.

I have stated, in previous articles, that your mind is a mighty magnet, attracting to itself the thoughts emanating from the minds of others. Like attracts like in the world of Thought, and the prevailing character of your thoughts will be manifested in the character of thought waves drawn to you from the great ocean of thought. Your thought mingles and coalesces with thoughts of a corresponding nature sent out from the minds of others, and both you and the other senders are strengthened in the mental attitude by reason

of the joining of forces. *You are entering into a mental partnership with those unknown thinkers, and attracting them to you, and you to them. Why do "birds of a feather flock together," in business and everyday life? Simply because they are irresistibly drawn to each other by the Law of Mental Attraction. The people with whom you are brought in contact are those of the same mental key as yourself. You may not agree with this statement, but a close analysis will prove it. The pushing, "hustling," wideawake man will attract to himself thought-partners of the same stamp, while the man who is afraid is always sure to find himself surrounded by people having the same defects. And not only is this true in the sense that the Law brings you into actual contact with people of the same mental key, but you are connecting yourself with hundreds of others who are thinking along the same lines, although you may never actually come in physical contact with these people. You are going into partnership with them, and will share in the firm's profits and losses, just as you would in case of an ordinary business partnership. And it is easy to foretell upon just what side of the firm ledger the balance will appear.*

When you approach a man on business, with your mind laden with thoughts of Fear, Lack of Confidence, etc., you strike a similar keynote in that man, and he instinctively feels that he has no confidence in you or your business, and if he is a man whose predominant note is Courage, he will feel the inharmony and get rid of you as soon as he can. If, on the contrary, he is also a "I Can't" man he will feel a fellow feeling for you, but it will do you no good; it will be a case of "misery loves company," and the first thing you know you will find yourself and that man in an earnest conversation about "dull times," "poor crops," "the country is going to the dogs," "no chance for a man nowadays," "we're all going to the poorhouse," etc., etc. I've seen it happen many a time, haven't you?

But if you are an "I Can and I Will" man, and he is the same, see how different things are. He will warm up to you and will feel that he understands you, and sooner or later you and he will do business with each other, in fact, the arrangement is begun with your first meeting. If you can get yourself in something like the same mental attitude of a man with which you wish to do business, you will get along with him, never fear.

When you have something in mind upon which you are working, and you are at the same time maintaining the proper mental attitude, you are placing yourself in psychic touch with every other man in the same line who is hold-



ing the same mental attitude. You draw inspiration from them, and both parties to the mental partnership share in the profits. Both will share, to a certain extent, in each other's progress, and both will draw largely from the mental stock of those who are working along the same lines, but who are holding a negative mental attitude. In fact, the whole store of knowledge and progress along those lines will be tapped by these partners holding the positive mental attitude. New plans, ideas, combinations, schemes, devices will spring into being in their minds, and they will not only help each other, but will draw upon the less positive people. This seems a hard law, but it is like all of Nature's laws, so severe that we are forced sooner or later to learn the lesson. We learn by experience only. This operation of the Law of Mental Attraction is a good example of one of the meanings of that saying, so dark to many: "To him that hath shall be given; to him that hath not shall be taken away, even that which he hath." At any rate, that is the way the law works.

And it is not only in the matter of Success that this mental partnership works. Its operations are manifest everywhere. You will notice that the negative emotions draw to themselves people, thoughts and things upon which they can feed. Let a man or woman manifest Jealousy, and, lo! as if from the earth spring apparent causes for that jealous feeling. All sorts of things seem to conspire to feed "the green-eyed monster" into a state of fatness. And let a man or woman get a notion that people are trying to "slight" them, and let them continue to hold this thought and it will soon seem to the poor victim of Fearthought as if everybody in the world was determined to snub, slight and tread upon him and hurt his feelings. If he persists in this attitude, life will become a burden too heavy to bear, and there will be no possible relief for him except a change of mental front. Let one imagine that everyone is trying to cheat him, and he will be a lucky man if he does not find that the thing he feared has come upon him. Let a man cherish thoughts of Hate and Malice, and sooner or later he will become involved in all sorts of hateful, malicious schemes and occurrences, with his partners whom he has drawn to him. "He who lives by the sword shall die by the sword," is proven every day. He who thinks every man is a rogue will see enough rogues to justify him in his belief, and will probably end up by having people think of him as a rogue—he will draw all sort of roguish people, things and circumstances to him.

Did you ever start in the morning feeling cross and crabbed? Well, if you

did you probably found that after the inevitable domestic row over the buck-wheat cakes and coffee—after you had left your wife with tears in her eyes, and the children in good shape to get into trouble in school—that everyone seemed to "have it in for you." Some fellow in the train seemed to deliberately tread on your pet corn, another jostled you, and so on. When you got down to business, everything went wrong, and unless you brought yourself up with a short turn, you had a dreadful time of it all day, and were glad when night came that you might sleep it off. You will always find that there are plenty of people waiting to go into mental partnership with you in such cases. If you are looking for fight, you will get it.

I tell you, friends, that people are all more or less in psychic touch with each other, and the sooner we recognize this fact the better it will be for us. This Law of Mental Attraction works either good or bad for us, according to the uses we make of it. If we run contrary to the law we will be taught lesson after lesson, until we learn something. But if we fall in with the workings of the law we will reap the benefits that come to Man when he masters and controls any of Nature's great forces.

Now, don't make partnerships of an undesirable kind. If you do you will have to bear the consequences. If you have already formed such a partnership, dissolve it at once and go into liquidation. After a while you will have cleared up the old debts and straightened matters out and will begin to do business on another basis. And I want to tell you right here that you can get into the best mental firms in the world if you only go about it right. They will not object to you if you are a fit member, and, in fact, they could not keep you out even if they wished. The doors will open at the magic touch of the spoken word backed up by the proper mental attitude. Cut loose from the old thought associations and form new connections. Get in touch with the right kind of thought-waves, people and things. Cultivate the proper mental attitude and demand an entrance to the firm you wish. Good men are scarce in all branches of business, trades and professions. There's room for you—away up at the top, too. Get what belongs to you; do not be cheated out of your heritage. Assert yourself. Join to-day that good, hustling firm, whose name on the signboard reads: "I CAN, I WILL, I DO, I DARE."

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**Remember the first Class opens  
on April 7th.**



**Self-Healing by Thought Force.\***

BY WILLIAM WALKER ATKINSON.

## SECOND ARTICLE.

**I**N my February article I explained to you how Nature builds up the body and keeps it in repair by means of the circulation of the blood. I explained how the blood carried nourishment to every part, every organ, every cell of the body, building up, repairing, replacing, strengthening, healing and nourishing. I told you that no part of the body, no organ, could be healthy and able to do its work normally unless it was properly nourished, and that the only way it could be nourished was by means of the blood. I gave you a good working plan, or treatment, by means of which you could stimulate and equalize the circulation, thus gaining great benefits. I call your attention to last month's article, as it has a close connection with what I have to say this month.

I have explained the importance of the circulation of the blood, and what is the result of allowing the circulation to become impaired, and I will now have something to say about how the nourishment, conveyed in the blood, is obtained.

Although you probably are fully informed regarding the matter, it may be as well to again call your attention to the fact that Man obtains his strength from the food he eats, the liquids he drinks, the air he breathes. Without food he cannot obtain the nourishment required to replace that which is being used up every day; without water his organs cannot function properly, a certain of fluids being necessary; without air he cannot exist, as from it he obtains the oxygen necessary to oxygenize the blood, thus converting the dark, impure, venous blood, laden with all the impurities, gathered up on its return journey to the heart, into bright, red, pure blood, which will course through the arteries, carrying nourishment and strength to all the parts.

I wish to speak of stomach troubles in this article. The majority of diseases to which man is subject is due to disorders of the main organs of nutrition. The main organs of nutrition are very amenable to mental influences, and can be affected for good or bad by mental states. We all know how an appetite can be affected by a disgusting sight, or even the recollection of it; sad news; worry; fright; jealousy; hate; and other mental states or emotions. Anything that interferes with the digestion and assimilation of food causes a reduction in the nourishment obtained

by the person, and thereby lessens the recuperative, building-up power given him by Nature. Many persons have been in poor health for years, owing to a gloomy, fearful mental state, causing imperfect digestion and assimilation, and consequently an impaired blood supply. Without the normal quantity and quality of blood no organ of the body receives sufficient nourishment, and consequently no organ functions properly, and the whole system suffers. It is not so much the amount of food one eats, as how much he *digests* and *assimilates*. Taking this thing into consideration, it will readily be seen that one of the prime requisites for health is normal functioning of the main organs of nutrition.

I have already pointed out the baneful effects of Fear, Worry, Hate, Jealousy, Malice, etc., upon the digestive organs. It is practically impossible for a man to be a habitual worrier or fretter and remain in good health. The Fear thought strikes at the stomach first, and through it reaches every part of the body, by impairing the quality and quantity of the blood, thus cutting off from every organ, part and cell its normal nourishment, and thus adding to the general breakdown.

There is only one way to remedy this trouble, and that is by changing the mental attitude. When the organs of nutrition have run down, they can be built up by sending increased nerve currents, or Thought Force, to the affected parts, thus more quickly restoring normal conditions, but unless the patient changes his mental attitude, nothing will avail him much permanently. We will give you directions for a thorough mental treatment of these organs, which will do much to restore normal conditions, but, remember, that your recovery depends very materially by your mental attitude—the quality of your thoughts. So long as you allow the poison of Fearthought to remain in your system, you are not out of danger.

You will notice that in this article I advise the use of verbal auto-suggestions or affirmations, in connection with the use of the hands. This plan makes the task easier. I wish to say right here, however, that a man who has practiced along these lines for some time, and who has attained a great control of his mental forces, needs neither verbal affirmations, auto-suggestions, or the use of his hands, but can propel a current of Thought Force direct to the parts needing stimulation. However, as the majority of you have not reached this stage, and as many of you have not, as yet, the perseverance to practice until you reach it, I think it best to make the road as easy as possible for you, and therefore recommend the verbal auto-suggestion and the use of the hands. I have added the verbal auto-

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suggestions to the movements of the hands, in the treatment for Equalizing the Circulation, as given in February number. Repeat the words, either in a whisper or in your natural voice—the main point is to say them *meaningfully*, and using the words as a vehicle for the thought.

#### SELF-TREATMENT:

(1) Practice the Treatment for Equalizing the Circulation, as given in our February number, repeating the following auto-suggestions, as the hands move slowly down the length of the body: "I am equalizing and stimulating the circulation throughout my entire body, thus causing the blood to flow to every part, every organ, and every cell, nourishing, building up, and strengthening every part of my body, and carrying away the broken-down, discarded material which it has replaced with new sound material. Every organ in my body is being stimulated, and caused to function properly and naturally, as intended by the great Creative Power, and I open up every cell of my body to receive the Thought impulse being sent from my mind."

(2) Then, after resting a few minutes, place the hands over the Solar Plexus, and let them rest there a few moments, sending a current of Thought Force into that region, saying: "I now send a current of the healing Thought Force into my main organs of nutrition, thereby strengthening and stimulating them to do their work normally and naturally." Repeat this auto-suggestion several times, with meaning and earnestness. You will often feel a warm, strengthening current flowing through the parts, soothing and nourishing them.

(3) Then pass the hands slowly over the abdomen, with a soft, caressing movement of the hands, thus causing the Thought Force to thoroughly permeate every part of the organs of nutrition. At the same time, repeat the following auto-suggestions: "I am sending a strong current of Thought Force to my organs of digestion and assimilation, and am thus building them up and causing them to function properly. I have the appetite of a healthy person; my stomach is strong, *strong*, STRONG, and is able to digest every particle of food that I can place into it—it *can* digest it, and it *will* digest every particle of it. I will assimilate every particle of nourishment extracted from my food—will extract every particle of strength and nourishment, from every ounce of food I have eaten and digested. This nourishment has been converted into rich, red blood, that is flowing to every part of my body, building up cells, organs and parts, and is making me over—is making me strong, healthy and WELL. I am living as

does the healthy person, and I intend to be as the healthy person in every way. I am developing strong digestive powers, and am gaining health and strength through Nature's processes. I am BRIGHT, CHEERFUL AND HAPPY, and I have aboished Fear. My stomach is strong, strong, strong, *strong, strong, strong*, STRONG, STRONG, and is getting STRONGER every day I live. It is doing its work well, is doing its work *well*, is doing its work WELL, WELL, WELL."

When you say the repeated words "strong, strong, strong," and "well, well, well," do so with a positive air, and fairly drive the words into the parts. When you remember that the words are but the outward indication of the inward mental impulse, you will see the philosophy of it. I think it proper to say here that I have known of many cases of dyspepsia, indigestion, and stomach troubles, completely cured by this system of treatment, and I fully believe that ninety-nine per cent of cases of this class of troubles could be cured, if the sufferers would only go to work in earnest and put into practice what I am telling them in these articles. I am not teaching theories, I am telling you how to do things.

Next month we will take up the very common complaint of Constipation, and I will give you instructions for a treatment that has cured thousands of people of this complaint, often in a very short time.

I advise you to follow up these articles very carefully, as they contain information that you would have to pay many dollars for to get in any other way. If I were giving this instruction in book form, you would be glad to pay me \$5.00 for the course, and would get your money's worth. Don't imagine that because I am giving you the same thing in the shape of magazine articles, the thing is any less valuable. Your file of the journal for 1902 will be worth many dollars to you, if you have "gumption" enough to make use of its teachings. But yet, some of you are throwing the journal away, after reading. You'll regret it some day, mind what I tell you.

#### More than Delighted.

Pt. St. Charles, Montreal, Can.

I have received the beautiful volume, "The Home Course of Psychic Instruction," and am more than delighted with it. The lessons have a great attraction for me, and I am studying them very carefully and following the instructions minutely. Taking the whole course together, it is a wonder. The binding is magnificent, and last, but not least, the language used is so plain and simple.

January 19, 1902. W. J. JENNINGS